is given. All Terena children are welcome at the Protestant school irrespective of the religious faith of their parents. Children receive medical attention if they are ill and report their illness to the missionaries. Boys and girls attend school together, the teachers insisting that each child be dressed in clean clothing. Outside of being kept in after school, there is no other form of punishment.

The official Government school has an attendance of about 37 students. The wife of the manager of the Post acts as a teacher, with a Brazilian girl as an assistant. The curriculum is the same as at the Protestant school. The Terena prefer to send their children to the Protestant school because they believe they learn more and will finish the 4-year course of instruction. Pupils tend to leave the Government school as soon as they are able to read and write a little. The Protestant school also gives prizes to good students, consisting of articles of clothing and books.

The Protestant missionaries have established schools in all the larger Terena villages. At Ipegue there is a school with 80 pupils and at Moreira a school with 50 pupils. The missionaries say that Terena children are industrious and learn rather quickly. Yet, they say that no Terena student has gone beyond the 4 years, even when they have an opportunity in some of the neighboring towns. Even at that, the present status of education among the Terena compares well with the prevalent illiteracy in the rural areas of Brazil.

RELIGION

RELIGIOUS BELIEFS

The old Terena believed in a "High God," *Itukoviche*, in the culture hero twins, *Yúrikoyuvakái*, and in such evil spirits as *Vanónu*, *Voropí*, and *Hihíaiuné*. Insofar as all things were believed to have a soul the Terena can be said to have believed in animism. Magic was based on the belief that certain plants, animals, and inanimate objects possessed powers which could be used to bring about good or evil results. Shamanism was highly developed and the spirits of dead shamans were used by living shamans to influence the affairs of men. Ghosts of the dead were feared, as they were believed to cause death if permitted

[Passarinho, Moreira, and União]

/79 cont./

159 He went on to say, with obvious satisfaction, that he was
875 the first Indian to study in that Instituto Norte-Americano da Missão Presbiteriana--and that he was followed by another Terêna, Hermes Baltazar, today his closest collaborator at the aldea school.

621 As the school grew, it developed into an aldea,
872 since it not only served Indians but also the surrounding neo-Brazilian population. With the construction of the second school building in 1951, the community had the facilities to maintain a complete course of primary studies.

[785] The supply of pupils for the "Escola Evangélica União"
[162] includes neo-Brazilian children, the offspring of small-farmer "Believers" /crentes/ (as Evangelists are called), the Terêna of Moreira aldea, which is made up almost exclusively of "Believers"--in which respect it differs from and up to a certain point contrasts with Passarinho--, as well as the children of União aldea itself, which at the time of our visit numbered some 10 families and a corresponding number of houses.

361 If we compare the three population nuclei of
312 Passarinho, Moreira, and União, we see that the situation
628 of the last mentioned is far more favorable: aside from covering an area somewhat smaller than that of Passarinho (118 hectares) and larger than Moreira's (53 hectares), it possesses a sizable water reservoir /tanque dágua/ that is the envy of some neighboring farmers, who do not hesitate to turn their cattle loose on União lands, which
[233] naturally displeases the Indians. The latter own cattle
[241] and plant extensive plots of manioc, maize, beans /feijao miúdo/, cane, and other species, more or less the typical products of Terêna agriculture and of the regional "do-
361 mestic farming." Neither Moreira nor Passarinho have
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/87 cont./ [Limão Verde and Aldeinha]

162 Among all the Terêna communities, it seems that Limão
621 Verde is the one with the most diversified ethnic composition. Probably even more so than Lalima. In the Limão Verde nucleus alone there are 10 neo-Brazilian families and two Paraguayan ones, aside from many mestizos of Terêna origin. In Córrego Sêco, however, there are only Terêna families, undoubtedly
621 owing to its more isolated geographic position. As in Bananal,
798 there are in Limão Verde serious conflicts of politico-religious
797 origin. In the community (as in the other Terêna aldeas), North American Redemptorist padres work hard at the religious proselytism of their members. Also Protestants, of the same Bananal group, endeavor to convert Indians, Paraguayans, and neo-Brazilians to their creed. The result of this has been the division of the small Limão Verde nucleus into Catholics and Protestants and the identification of Córrego Sêco as a Catholic nucleus (in the same way as Ipegue).

162 Going from Aquidauana to Limão Verde, one passes
361 through three population nuclei: in the first place, Morrinho;
368 where we found several /88/ botichos, among which that of the
871 "Paraguayan" was the biggest and the best supplied; in this nucleus we did not find Indians and it would be more fitting to describe it as a neo-Brazilian settlement, with a rural school and Catholic church; in the second place, one passes through Limão Verde proper, where we found two churches, one Catholic and the other Protestant; both serve also as schools, with a school of the municipality operating in the first and one of the
● [875] Protestant mission itself in the second; in both, the teaching body is made up exclusively of Indians and mestizos (it should be emphasized that the município teacher is Pascoal Dias, nephew of old Daniel); finally, one reaches Córrego Sêco, whose children--in truth very few--attend the Limão Verde schools.

439 Limão Verde, comprising both nuclei, prefers to sell its products to Aquidauana, where they fetch better prices, although it also maintains trade relations with the neo-Brazilian

/90 cont./ [Limão Verde and Aldeinha]

346 As in the other communities with a large Protestant
[162] contingent, Aldeinha has its church, relatively large and built
of bricks. It is the best building in the aldea, not to say the
[485] only one; there is only one other house behind the church,
342 which serves to put up guests. The dwelling houses or ranchos
are in the style typical of nearly all Terêna aldeas: "pau-a-
368 pique" and "taipa" /i.e. with mud walls/. There is no school,
although the church building has already been used for this
● 875 purpose. It is interesting that, in spite of the fact that the
628 community supports a teacher in the place called "Água
Branca," in Brejão aldea (Capitão Vitorino), it complains
[297] about not having one to teach its own children.... This is what
might be called catechizing strategy: since in "Água Branca"
(and in Brejão as a whole) there are no "Believers," the leaders
of Aldeinha probably hope to catechize through the teacher
872 their "compatriots" in Brejão. The Aldeinha children attend
648 the município schools of Aquidauana, although they would
prefer to go to school in their own community, not only be-
cause of the distance, but also the difficulty they have in buy-
ing uniforms and shoes; cases of absenteeism from class owing
to lack of clothing are countless, as we were able to verify
197 in the course of our visits to the community. As for language,
178 it can be said that Aldeinha follows the example of the Terêna
communities that underwent a greater degree of the process
of social change, this being reflected in the gradual loss of
the tribal language, through the generations.

Brejão or Capitão Vitorino

361 Brejão or Captain Vitorino's aldea, as it is known, occu-
621 pies an area of 3,904 hectares, duly demarcated and with a
[133] deed /titulo/ for 2,800 hectares. The native reservation is
located in Nioac Município, with the Urumbeva River to the
north and the Maracaju range to the east. A document of the

191 cont. / [Brejão or Capitão Vitorino]

361 Native Post, is central only because it comprises the post
621 building, along with the Catholic church and six Indian dwellings; in the second nucleus, called Água Branca aldea, there is the bulk of the "reservation" population, with 14 ranchos on the banks of the Urumbeva and quite close to the old aldea of Laranjal. Água Branca is actually the oldest population concentration, surpassing by far the other nucleus, which is more important only from an administrative standpoint, since
872 the native post is built in it. The official aldea school
875 operates in the post building, its teacher is the captain's daughter, and it is attended only by the children of nearby homes. Thus, all of the child and youth population of Água Branca, which naturally includes most of the children in the community, is excluded from the official school and is served only by a small private school headed by a Terêna "Believer." (150)

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150. This school in "Água Branca" was built only recently. In 1955, when we were there, there was only the post school, and the inhabitants of Brejão, as a rule, implied that they wanted nothing to do with "Believers."

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Nevertheless, the above-mentioned group from Aldeinha--led by old "Neco"--organized a "passeio" /"walk"/ (the term used by the informant) to "Água Branca" and, as a result, the visitors were invited to build a school there. With four men from Aldeinha and some helpers from "Água Branca"

[346]
[875]

/91 cont./ [Brejão or Capitão Vitorino]

872 628 346 875 they erected a spacious shed and left there a teacher, at a salary of 3,000 cruzeiros a month, recruited from the Aldeinha Sunday services!

162 621 /92/ As for the ethnic composition of the community, it can be said that there are two mestizo families (Terêna--neo-Brazilian), one Guaikurú descendant married to a Kinikináu survivor, one Negro woman married to a Terêna woman.

648 Between the reservation and Nioac there is a "colônia," Monte Alto, made up to a large extent of Paraguayan elements. It has a rural school, with four teachers, as well as a "bolicho." [439] The school is attended only by children from the "colônia," but the "bolicho" is frequented by Indians, neo-Brazilians, 439 and Paraguayans. Thus, Monte Alto and Nioac maintain close contact and intensive trade relations with the native community. The Indians sell, chiefly to Nioac, maize, manioc flour, tapioca, gourds, watermelons, squash /Cucurbita maxima/, and sometimes unrefined sugar (the latter, according to the statement of one Terêna informant, "is not worth selling, it 241 pays so little"). Aside from these products, the community plants for its own consumption the following species: rice, /sweet/ potatoes, beans /feijão miúdo/, cane, and earthnuts. 797 And as in so many Terêna aldeas, religious proselytism is in the hands of Redemptorist padres, whose headquarters are in Aquidauana, and who come once a month to the community [34] to say Mass and teach the catechism; but it must be said that on the reservation there is no building that might be called a church: the padres' activities are carried out in the private homes of the few inhabitants who call themselves Catholics. As for Protestants, we found that in spite of the two attempts to this effect on the part of the Bananal Evangelical Mission, 177 there are no "Believers" in Brejão. Thus, the agents of culture change in the community are limited to the post, practically

[Buriti]

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16 621 which shows that a much larger number of individuals would have been needed to occupy such a large number of dwellings, and that in 1937 many of those huts must have been unoccupied.

16 621 as can be seen from the 1946 census, according to which there were in Buriti 476 individuals, whereas in 1954 another census listed 483 inhabitants in the aldea.

361 621 [368] The aldea of Buriti is made up of three population nuclei which appear as three distinct neighborhood units: a) Buriti proper, where the native post, the captain's house, the post school, and the Catholic church are found, along with half a score of ranchos; b) Córrego do Meio, southeast of the central nucleus, with a population distributed in ranchos situated in an [795] area of farm plots and winter pastures for cattle; c) Água Azul, [797] a newer nucleus, whose members are mostly "Believers" and are situated well to the south of the Buriti nucleus, next to the boundary of the reservation (the fazendeiro next to the aldea donated to a Protestant mission a plot of land right on the boundary with Água Azul, where the missionaries built a church and a school specially for the Indians of the reservation). The [184] result of this was the repetition in Buriti of the same processes of division of the native community that took place in Bananal, Passarinho-Moreira, Limão Verde, and, as we shall see below, Francisco Horta.

872 /95/ Thus, there are two schools in the community: one operated by the post, secular, although regarded by the Indians as of Catholic orientation; another, operated by the Evangelical [875] mission, next to Água Azul. There was a time when, owing [622] to the lack of a teacher in the official school, the captain of Água Azul, the Protestant leader, Benedito Reginaldo, was

[Buriti]

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872 invited to teach; but this was unsuccessful: the "teacher" had
875 the pupils sing religious hymns, incurring sharp criticism from the post superintendent, who could not permit the S. P. I. school to have a religious content, whether Catholic or
177 Protestant. Aside from these foci of culture change, that is, the schools, the post itself, the mission, and the Catholic padres who occasionally visit Buriti, we have the neighboring fazendas
464 and the "bolichos." As for the fazendas, it should be noted
648 that when we passed through Água Azul we did not find a single adult male in the community; they were all working on the fazendas and were to return to the aldea only at the end of the
366 day. And concerning the "bolichos," we found four of them
491 at the head of four of the roads that connect the reservation
797 with the outside; on the fifth road, the Evangelical mission already referred to was situated. Thus, of the five means of access to the native community, four are controlled by "bolichos" and one by missionaries.

648 But the relations of the aldea are not limited to the "bolichos" and to the mission referred to. Four leagues from Buriti there is the town of Sidrolândia, with a few business houses, a pharmacy, the prefecture, and a modest boarding house. Between Sidrolândia and Buriti, one league from the latter, there is a small settlement of neo-Brazilians called Barro Prêto /"black clay"/, probably because of the great dampness of its soil, which is quite dark and good for farming.
[433] The Indians of the community maintain regular contacts with Barro Prêto and with Sidrolândia, only not trading with them because of the insufficient production of goods on the reserva-
[252] tion. It should be borne in mind that the chief product in Buriti is manioc flour, which nevertheless is not put out in quantities larger than necessary for internal consumption.
464 Buriti is one of the communities most dependent on the regional
648 labor market; the large numbers of cattle in the aldea do not
[233] belong to the Indians but to the Serviço de Proteção aos Índios, which naturally does not require more than five peons to care